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The French Protestants left the mother church, and in pursuing their own unpiloted way have been wrecked upon the rocks of anarchism and infidelity. What shall they do now? He does not tell us in words, but the inference can hardly be mistaken. Correct the initial mistake, come back to the mother church, and all will be well.

It is extremely improbable that French Protestants will ever consent to such doctrines as are found in the Pope's last encyclical, *e. g.*, "The dispensation of the divine mysteries was not granted by God indiscriminately to all Christians, but to the apostles and their successors."

Moreover it may be that his view of Protestantism is too limited. Possibly the very *rêveries exotiques* which he dismisses so summarily may be an element in the further development of French Protestantism.

THE UNIVERSITY OF CHICAGO.

J. W. MONCRIEF.

EARLY BRITISH CHRISTIANITY. By F. HAVERFIELD; *The English Historical Review*, July 1896.

OF the first bearers of Christianity to Britain, of the time of its introduction, and of the section of Christendom from which it was brought we are entirely ignorant. The claim that one of the apostles—no less than six have been named—first preached the gospel in the island is supported by no sort of evidence. The story of King Lucius is without historic basis. The celebrated passage in Tertullian would seem to fix the date at the beginning of the third century, but its "rhetorical coloring" "forbids precise conclusions." With the opening of the fourth century we reach sure historical ground. In 304 the persecution of Diocletian was felt in Britain, to which later ages ascribe the martyrdom of St. Alban. At the Council of Arles, held in 314, three British bishops were present from York, London, and Lincoln. There is ample literary proof that "an organized church existed at the outset of the fourth century." By the end of the century Pelagius was actively engaged in sowing his heresies. "By 400 Christianity had made vast progress in Britain."

Archæology throws light on early British Christianity in at least three respects: (1) The Christian monogram, Chi-Rho, has been found on mosaics, building stones, pavements, cups, rings, lamps, etc. To the fourth century certainly some and perhaps most of these objects must be referred. (2) Inscriptions on stone are less numerous, and can only plausibly be ascribed to the fourth century. Two tombstones belonging to this age have recently been dug up on which were found the phrase, *plus minus*, a Christian phrase "used of a man's length of life." (3) To monograms and inscriptions must be added the discov-

ery in 1892 at Silchester of "a small building which by its ground plan declared itself to be a fourth-century Christian church."

From these literary and archæological remains it is fair to conclude that in the fourth century there was in Britain a "fully organized church," that it had at least three bishops, that "the seats of the bishoprics were in three of the largest towns," that Christians were in every part of the island—in the villages as well as the great centers of population. In the Roman army Christianity seems to have had few adherents—clear signs of its presence are wanting.

The latest researches controvert the view advocated by Mr. Hugh Williams and others, that "the church of fourth-century Britain was the church of the resident Roman population, not of the people of Britain." On the contrary it was an essentially British church, or rather a Romano-British church, whose existence and character would not be seriously affected by the presence or withdrawal of the Roman army and population.

Professor Haverfield's article is "an attempt to summarize what is now certain or probable respecting British Christianity during the first four centuries of our era." That part of the summary which presents the literary proofs and gives an estimate of their weight and value quite accords with the judgments expressed in recent works on English church history whose opening chapters treat of the introduction of the Christian religion into the island. The chief interest of the article lies, not in its literary proofs, but in the archæological evidences adduced concerning fourth-century Christianity.

THE UNIVERSITY OF CHICAGO.

ERI B. HULBERT.

DIONYSISCHE BEDENKEN. VON DR. JOHANNES DRÄSEKE; *Theologische Studien und Kritiken*, 1897, pp. 381-409.

THE date of the writings of Dionysius has been greatly discussed during the last decade, and much learning has been brought to bear on the subject. One of the latest writers is Jos. Stiglmayr who claims to have found four definite time-limits after which the composition of these writings must be placed, viz.: (1) the Council of Chalcedon (451); (2) the works of Proklus (412-485); (3) the introduction of the *credo* into the liturgy of the mass (476); and (4) the issue of the Henoticon under Emperor Zeno (482). He therefore designates as the date of their composition the period of the religious controversy at Constantinople, 533.

Cogent reasons for rejecting this view are given by Harnack, Langen, Hipler, and others. They all agree that these writings must have been composed in the latter part of the fourth century, but that